

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. II.

JANUARY, 1851.

No. 1.

Introductory Remarks.

In commencing a new volume, it is proper that we say a few words to our subscribers and patrons.

Whilst the plan on which our Magazine was conducted in 1850 will, in the main, be pursued in 1851, a few changes have been resolved upon, as our readers will perceive upon taking a glance at the several parts of the present number.

1. It has been decided to give shorter, if not fewer, articles of a general nature; so that they may be read with less fatigue, and demand less time.

2. The Missionary Intelligence will be given more in the form of condensed *summaries* than has hitherto been the case. These will consist of facts and results, rather than of dissertations and remarks. Our Missionaries have been directed to keep this in mind, hereafter, in making their monthly reports.

3. The work will, by a decision of the Board, never embrace fewer than thirty-two pages, nor more than *forty-eight*. Many of our most judicious friends have complained that forty-eight pages are too much—more than they can find time to read in this busy age. It is quite certain that occasionally we shall have to give forty-eight pages. The work will make a volume of more than four hundred pages, octavo, in the course of the year. And if the information be given in the most condensed form possible, our subscribers can hardly find occasion to complain that they do not receive enough for their money.

4. The quality of the paper will be much improved, and the work issued in a more tasteful manner.

5. There will be at least one good Illustration in every number. This will gratify, we are sure, many of our readers.

6. We shall endeavor to get the work out by the 20th of the month, in order that it may reach our subscribers in time for the succeeding Concert for Prayer for the conversion of the world. We shall attempt also to give a page, or more, in each number of intelligence, in such a form that it may be read at such meetings.

7. Finally, we would respectfully request our friends and patrons to avail themselves of the commencement of the year, to make known the merits of our Magazine—if, in their opinion, it has merits—among their neighbors and friends, and aid us in enlarging its circulation.

Our Illustrations.

In our volume for 1850 all the Illustrations, with one exception—the first—related to the Waldenses, and scenes in their country. There were but six or seven in all. It is our purpose to give in the present volume the portraits of men who figured in the Great Reformation. In each number there will be at least one. It is our intention to give one new engraving in every number; and, in addition, we will in some cases give a second portrait. In that case we shall use one of the plates which were made for the *American Protestant Magazine*. In our present number we give the portrait of Zwingle, or Zwinglius, the great Swiss Reformer. We also give, as a frontispiece, the likeness of Luther, from the plate which was used for the September number of the *American Protestant* in the year 1846. Many of our present subscribers did not take that Magazine, and consequently have not seen this engraving. And to such as have had it in that Magazine it can do no harm to reproduce it on this occasion. Our readers may expect, therefore, to find in the present volume, if God permit us to complete it on the plan we have proposed, a little gallery of the heads of the men who were most prominent in the scenes of the Revolution in the Sixteenth century.

The Reformer Zwingle.

Accompanying the present number of the *CHRISTIAN UNION* will be found a good engraving of the great Swiss Reformer, Ulric Zwingle. A brief notice of this distinguished character may be of value to such of our readers as have not had occasion to peruse his life.

Zwingle was born at Wildhaus, in the District of Tockenbourg, Switzerland, on the New Year's day, 1484. At the age of twenty-two he became a parish priest in Glarus, when he first became familiar with the Word of God, and commenced that faithful study of it which led him to gradual discoveries of the pure religion of the Gospel. He copied the epistles of St. Paul in the original Greek, and even committed them to memory; an acquisition which afterwards proved of great service to him in his public discussions.

In 1516 Zwingle became preacher of the convent of Einsiedlen, the ce-

lebrated shrine of the Virgin Mary, to which, even in more modern days, multitudes of pilgrims have resorted from the Roman Catholic parts of Switzerland. It was not long before his mind became sufficiently convinced of the abuses and idolatry practised by the votaries of the "miraculous image;" and soon Zwingle raised his voice in bold warning and denunciation against the superstitions manifested around him. "CHRIST alone saves, and he saves everywhere," was, in the words of Merle d'Aubigné, the great theme of his discourses.

The fame of Zwingle soon spread to the city of Zurich, where the election of a preacher in the cathedral occupied the attention of the citizens. After much opposition he was elected to that office; and on entering upon it he commenced, on the first day of the year 1519, his preaching against the errors and abuses of the Romish Church. His projects for the purification and reformation of religion were gradually developed in his own mind by the study of the Scriptures, and by intercourse with the other reformers. His efforts were seconded by the magistrates of Zurich; and by the year 1525 that city witnessed the establishment of a pure evangelical form of worship, and the free circulation and preaching of the Word of God.

The portrait of Zwingle is thus drawn by the well-known author we have already named. "His character and behaviour towards all men contributed no less than his sermons to win men's hearts. At once a true Christian and a true republican, the equality of all men was no cant phrase in his mouth; but as it was written on his heart, so it displayed itself in his life. Powerful and energetic in the pulpit, he was affable towards all whom he met on the streets, or in the public haunts; he would often be seen at the places where the trades' corporations met, explaining the chief heads of Christian doctrine to the burgesses of the city, or engaged with them in familiar talk. Peasant or patrician were received by him with equal cordiality."

Zwingle perished in the year 1531, in a contest between the Canton of Zurich and some of the Roman Catholic cantons. He died calling upon his countrymen to trust in God. It was the error of his times to believe that truth might be defended with the sword. Yet Zwingle, though not the most talented, was perhaps the most moderate, charitable, and purely evangelical of the Reformers of his day. His last great mistake was one which he expiated with the sacrifice of his own life.

The Anti-Papal agitation rages fiercely in England, but without exhibiting any novel features.

A meeting was held in Liverpool on Wednesday, November 20th, at which there was great excitement. Several Roman Catholic clergy and gentlemen attended in defence of their creed, and at one time, but for the interference of the Police, a serious riot would have been the consequence.

Cardinal Wiseman has issued a manifesto in defence of the step taken by the Pope.

Letters to the Rev. Dr. Candlish, of Edinburg.

No. VIII.

My dear Dr. Candlish :

I come now to speak of topics of a less general nature, to which I beg to call your attention.

There are certain portions of the Papal world—some of them on the outskirts of it, and others nearer the centre—which, I think, demand the consideration of British and American Christians, and especially the former, at the present time, in no ordinary degree.

One of these is Belgium. That little kingdom of four millions and a quarter of people possesses no inconsiderable amount of wealth and enterprise. Its boundaries are almost coincident with what was formerly the Southern Netherlands, or Flanders. It is the most populous country in the world in proportion to its extent—which is only twelve thousand square miles. But small as it is, its inhabitants speak four languages. In the south the people employ the French, in the west the Flemish, in the north the Dutch, and in the east the German. The diffusion and triumph of the Truth in Belgium would most sensibly and happily affect France, Holland, and Germany.

Belgium ought to be dear to the friends of freedom ; because it was in its manufacturing cities—Bruges, Ghent, and others—that the principles of liberty began to be developed—in their *Trades' Guilds*, or Corporations—in the Middle Ages. It was in Belgium that the heroic struggle in the sixteenth century commenced, which was to be transferred to Holland, and triumph there. In that struggle Egmont and Hoorn lost their heads in the streets of Brussels ; but William I, Prince of Orange, and his sons, carried on the war with success in the Northern Netherlands, and created the Republic of the “United Provinces” of that country.

But Belgium is dearest of all to the Protestant Christian, as having been the scene of so much suffering unto death for CHRIST and the Gospel, by tens of thousands who had embraced the Reformation. Philip II, of Spain, by his lieutenants, the Dukes of Parma and Alva, finished the extirpation of the “Protestant Heresy” which had been commenced by his father, Charles V, Emperor of Germany. One hundred thousand Protestants lost their lives in the reign of Charles ; the work of destruction was completed by Philip II, and not a Protestant was left in that country !

It is wonderful that such a country should be, in our days, the most open of all the Papal world to receive the true Gospel. And yet so it is. The Revolution of 1830, which severed Belgium from Holland—to which country it had been annexed by the Congress of Vienna, in 1814—secured

to it an admirable Constitution, which guarantees religious liberty. The Belgians are mainly indebted to Mr. De Potter for this great boon. It has contributed to the carrying out of the principles of that Constitution, that the king that was given to that country is a Protestant. Certain it is that religious liberty is very faithfully maintained by the government. And now there are thirty Protestant ministers, some of them in churches sustained by the State—for Protestantism is as much a religion of the government as Romanism—and others are sustained by Societies. And in a country where it is supposed there was not one *native* Protestant in 1830, thousands have renounced the doctrine of Rome for a purer faith. A dozen of colporteurs and several evangelists are now at work in that land, and a quarter of a million of copies of the Word of God have been distributed within the last fifteen years, mainly through the agency of the British and Foreign Bible Society. The Truth is gaining a foothold in Brussels, in Charleroi, in Liège, in Louvain with its great Jesuit University, and many other places. For this let God be praised.

It seems to me that, under these circumstances, Belgium has great claims on British Christians, in whose immediate neighborhood that country lies. And, in particular, I think that the "Free Church of Scotland" has a great work to do in that country, where the fields are already, and in such a remarkable manner, now white unto the harvest. Probably more good can now be done in Belgium, by judicious effort, than in any other Papal country in Europe. It was, perhaps, to be expected that a country which was steeped in the blood of Protestants in the sixteenth century, should be among the first to be open to receive the true Gospel in the nineteenth. Our God is a covenant-keeping God. Among the recent converts in Belgium are to be found men whose ancestors, three hundred years ago, lost their lives for embracing the Protestant Faith. Their children fell into the hands of the Roman Catholics, and were brought up in the faith which their fathers had abjured. And now, after the lapse of so long a period, the Protestant Faith reappears in Belgium, and their descendants embrace it! This is both wonderful and delightful. Let God have the praise. And let Belgium share much in the prayers and efforts of the Christians of Great Britain and America.

R. BAIRD.

Religious Denominations in the United States.

No. VIII.

Minor Presbyterian Churches—Reformed Dutch Church.

Among the smaller of the Religious Denominations in the United States, the Reformed Dutch Church is one of the most venerable for its antiquity.

The country now embraced in the States of New-York, New Jersey, Delaware, and Pennsylvania, was, as is well known, at one time claimed by the government of Holland, in right of discovery; and as early as the year 1614 a trading post was established on the site of the present city of New York. The first Dutch minister settled among the colonists was the Rev. Everardus Bogardus, who came over to America twelve or fifteen years after the first settlement. The colony of New Netherlands, having been founded and supported by the West India Company of Holland, naturally looked to that body to be supplied with pastors; and as the seat of the Company was at Amsterdam, the Classis of that city obtained the chief influence in the after history of the colonial church. This influence was long exerted so directly as to prevent the formation of a regularly constituted Classis in the colony; and all the legislation for the Dutch Churches in America was only to be accomplished, at great inconvenience, by reference to the Classis of Amsterdam. In consequence of this, a most unhappy controversy existed in the Church, which divided it into two parties, called *Coetus* and *Conferentie*. It related chiefly to the question of the right of ordination and church authority. The *Coetus* party held, that in consequence of the inconvenience of sending to Holland for ministers, and the increase of churches in this country, this right should be exercised by Classes and Synods of the Church in America. The *Conferentie* party, on the other hand, maintained that all ministers should be ordained in Holland, and sent forth under the authority of the Classis of New Amsterdam, or by their permission. The controversy was carried on with great warmth and vehemence, and caused most serious trouble in almost every congregation. In many places the members of the different parties would not worship together, or even speak to each other. In 1771, under the labors of the celebrated Dr. Livingston, a union was effected, and the colonial churches were constituted in five Classes—three in New-York, and two in New Jersey.

In the year 1770, under charter from George III, an institution was founded at New Brunswick, New Jersey, under the name of "Queen's College," for the instruction of young men, and particularly of candidates for the ministry, under the charge of the Reformed Dutch Church. The title of this institution was subsequently changed to "Rutger's College;" it is now in a flourishing condition, under the presidency of the distinguished Theodore Frelinghuysen. The theological department connected with it contains at present thirty-two young men, who are preparing for the ministry of this Church.

The growth of this denomination was for a long time retarded by the interruptions of colonial and revolutionary disturbances; particularly during the occupation of the city of New-York by the British forces, from 1776 to 1783, when its churches were greatly desecrated and injured. A more se-

rious difficulty was the unwillingness of its clergy and members to abandon the use of the Dutch tongue in their religious services; thus cutting off a growing part of the population, and many of their own body, from participation in their worship. But since the commencement of the present century these obstacles have been removed, and the Reformed Dutch Church is in a highly prosperous state. With a doctrinal system of a pure and evangelical character, (being that of the Mother Church of Holland,) and an ecclesiastical form of government eminently Scriptural and orderly, its ministry are not behind those of the other religious denominations for faithfulness and orthodoxy.

The Reformed Church of Holland, like all the other communions established at the Reformation, has a liturgy of great simplicity, and leaving much to the discretion of the minister, yet excellent and beautiful in all its parts, and well calculated to preserve the purity and fervor of religious worship. This liturgy is still in use among the Dutch churches of this country, having been translated, we believe, by Dr. Livingston.

The progress of the Reformed Dutch Church within the last sixty-six years will be evident from its statistics. In 1784, at the close of the Revolution, it had in all but eighty-two congregations, and thirty ministers. At present (1850) it numbers 292 churches, 293 ministers, 33,553 communicants, and 111,240 members of congregations. The Church is now divided into twenty-four Classes, comprised within two particular Synods, (of New-York and Albany,) and a General Synod, which meets every year in June.

This Denomination is doing much within its own bounds for the extension of true religion, by means of Sunday schools and Home missions. Its Sunday schools number 382, containing 19,791 scholars. Besides this mode of religious education, it maintains the ancient and too much neglected system of catechetical instruction by the pastor; the whole number of catechumens for the past year being 7,111. The Domestic missions of the Church have assisted during the last year fifty churches, and thirteen missionary stations; these churches being chiefly located in the Western States.

The Foreign missions of the Reformed Dutch Church are supported in connection with the American Board of Missions, though under the inspection of its own Board. The receipts for the past year, for this cause, were \$9,606; an increase of one thousand dollars over the previous year. The missions thus supported are in China, and the Island of Borneo.

Cursing Enough.

The following extract, taken from the Chapter relating to the *Council of Trent*, in a work* published a few years ago, certainly condenses as much "cursing" into a small space as we have ever read of:

"It (the Council of Trent) created a great gulf between the Protestants and Roman Catholics, so far as religious doctrine and ecclesiastical rites and economy are concerned, and it widened and deepened that which had existed between the Eastern and Western Churches since the ninth century. It had been called for from various quarters, for the purpose of reforming abuses, and conciliating and reclaiming the Protestants. But it reformed no abuses worthy of mention, and it repelled instead of winning those who embraced the new doctrines. 'Cursed be all heretics!' cried the Cardinal of Lorraine, at the close of its last session; and 'cursed! cursed!' responded all the prelates. 'Cursed! cursed!' echoed back the lofty dome of the old Cathedral of Trent. Never had there been so much 'cursing' in any other synod since the world was made. The members separated in this 'accursed' spirit, and returned home to enter, with renewed ardor, upon the work of exterminating heresy."

How to do good to Roman Catholics, and to all.

[We give the following extract from Dr. Corson's admirable book, entitled *Loiterings in Europe*, published by the Harpers some two or three years ago. We do not think that the English language contains anything more beautiful, as a specimen of humble, judicious, persevering, and successful effort to do good. What a lesson does it teach us all! What a reward does it reveal for "the labor of love!" How precious the Bible! And who can tell what may be the glorious results of the conversion of one poor, degraded, despised Irish girl!

We will only further premise that there are now nearly, if not quite, two hundred "Ragged Schools" in London, under the patronage of a Society, at the head of which is the benevolent Lord Ashley. We have great repugnance to the name, for it seems to convey an insult to the poor. They should be called "Schools for the Encouragement of the Poor," or "Industrial Schools," or something of like import. There is great need of such schools in many of the cities of the Old World besides London. Nor are they quite unnecessary in some of our own.]

I shall never forget a visit, in company with an excellent New-York friend, to a Ragged School in the wretched neighborhood of Jurston-street, London.

One of the superintendents having strongly excited our curiosity in reference to a

**Protestantism in Italy*: published by B. Perkins, No. 100 Washington-street, Boston, in 1845. An enlarged edition of the same work was issued in 1847.

letter received from one of the pupils, I called, by invitation, on the teacher to whom it was addressed, for a copy of the touching and beautiful epistle I hold in my hand. The possessor was a retiring female in the common walks of life, and obliged to toil the whole weary week; while her pale, thin face, and slight, stooping figure, showed signs of feeble health.

Yet, without the least pecuniary reward, she had regularly taken her accustomed long walk several times a week, for half a dozen years, to labor in an offensive Ragged School.

She remarked, as she handed me the letter, that the writer was a reckless Irish girl, and one of the most troublesome scholars she had ever known.

With evident emotion her eye rested upon the piece of paper, as if it had been a treasure; and, as she told her story, there glistened in it a tear of deep, quiet joy. It was her triumph over fruit unexpectedly springing from seed painfully sown.

I have never read such a thrilling tale, set forth in such childlike eloquence as is contained in this letter.

"MY DEAR TEACHER:—It is five years since you met me in Glo'ster-street, and invited me to go with you to Jurston-street Sunday Evening School. At the first I was not willing to go, but you would not go without me. You said, 'Come for once: and so I went with you. You may remember what a monster I was—caring for nothing. Sure you must have wondered what could induce me to have come so regularly. I do not know myself, unless it was to disturb the school; for as soon as I came into the class there could be no more order. In vain did you beg of me to attend to the instruction; my heart was as hard as a stone, and as cold as ice. Yet nothing could have kept me from coming. Sometimes I have been afraid to look if you were there; for some of the girls used to say if I did go on, they were sure you would not come again. But, blessed be God! you were always there, so that I never had any other teacher. During the two years that I was in the school, no change whatever took place in my character. My conduct was shameful. I do not know how you could have borne with me with so much patience.

"At the end of two years my parents were obliged to return to Ireland. Oh, my dear friend! never shall I forget the night when I told you I was not coming again. How affectionately you talked to me! If I had been one of the most attentive scholars in your class, you could not have been more kind to me. You marked some chapters in my Bible, and begged of me to read them when I could not come to school; and when you bade me farewell, it was the first time in my life that I felt any real sorrow for past sin. I thought I would give all the world if I might stop one month longer with you. In the course of the week we left London. I could get no rest day nor night. I could think of no one else but you. One day I thought I would make away with myself. Hell appeared open to receive me! Just as I was going to take some poison that I had prepared, I thought I heard you call me, and say, 'Where is your Bible?' I laid down the poison and got my Bible, and the first place that I opened where you marked, was John, 3: 16: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"Although I had so often heard that passage before, it now appeared as if it were the first time. I turned to some other place that was marked, and saw before me:

'This is a faithful saying, and worthy of all acceptation, that JESUS CHRIST came into the world to save sinners, of whom I am chief.' This appeared to be just my case. I kneeled down and prayed to God for the first time in my life. I was much comforted. I threw the poison away; and from that time I found mercy, and was able to call God Abba, Father. I suffered much persecution from my friends, but blessed be God! He helped me through it. I knew what a sinner I had been, and therefore could pity and pray for them. I once nearly lost my Bible. The priest, having learned that I had one, came and demanded it. I said I would part with my life first. He said it would be worse for me, if I did not give it to him. One night when all were safe in bed, I got up, went down into the yard, dug a hole: after committing my best companion to the LORD, I laid it in the grave and covered it up that no one could find it. For three weeks I went every night for two hours to read it, being the only time I dared to look at it. At length I heard that a lady wanted a servant. I went to see her. She told me I might come as soon as I liked. I got my Bible and went at once. She was a member of a Christian Church. This was a mercy indeed for me. Three months after I became a member of the church to which she belonged. I am still in the same place, and a good place it is. I must also tell you that my father and mother have joined the same chapel nine months ago. Their home, that used to be like a little hell, is now like heaven. It would do you good to see my father surrounded with fifty or sixty poor men and women, holding a prayer-meeting on Sunday evening. Some coming five or six miles, never forgetting to pour out their prayers on Jurston-street School. A few days ago a friend said to my father, 'You will never forget that school.' 'Forget—oh, no, never! till my God forgets to be gracious.'

"Please give this two shillings and sixpence to the Bible Society, as a small but sincere token of my love to my Bible, which is dear to me as my life is. Pray remember me with many thanks to Mr. Clark and Mr. Williams, and all the friends of the Jurston-street School. You will wonder how I should know how to send to you. My brother has been living in London till a few weeks since. I begged of him to go to the school and find you out. He went, watched you home, and then took the direction down, and brought it with him; and I determined to write as soon as I had an opportunity. Mrs. — has gone to London, on her way to America; she will tell you anything about me that you wish to know: she is a friend of my mistress. Now, my beloved friend, I must bid you farewell. God bless you for ever, is the prayer of

"Yours, sincerely."

Christendom Abroad.

No. VIII.

Germany—Concluded.

We have spoken of the decline of Evangelical religion, as exhibited in the doctrines and the life, among the Protestant Churches of Germany, which took place especially during the last century, and whose disastrous effects are so universally felt in that country to this day.

One of the most effective causes of the corruption of sound doctrine—of the Faith of the Reformers—in that country, was the union of the Church with the State,

in the Protestant, as well as the Roman Catholic portions of it. This union led the people to look upon religion as an affair of the State, and to believe that all who bore the burden of sustaining the Church ought to share in all its privileges. The carrying out of this principle led to the prostration of all discipline, and the opening of the church and its communion to all who desired to share in them, without much regard to character or qualifications. The influence of this was most injurious to the best interests of true religion. A church composed of men of worldly feelings and opinions would soon have a pastor of their own views. In this way unconverted men were led to enter the sacred ministry; and that they should fall into error is not at all wonderful. The consequence of all this has been the spread of the most fatal errors among the Protestants of Germany. In no country but one where a union of Church and State has existed for a long time, and brought forth its appropriate fruits, could we have seen such a man as Dr. Strauss, (author of the *Life of Jesus*,) chosen to be a Professor of Theology in a Protestant University. This unhallowed alliance has ever been fatal to the purity of Christian doctrine where it has existed; it has been preëminently so in Germany. The land of Luther and Melancthon has been, for a century and a half, the great hot-bed of error for the Protestant world.

But one of the most potent causes of the decline of true religion in Germany, since the Reformation, has been the long wars in which that country has so often been plunged, and which has dyed so many of its fairest spots in the blood of its sons. There were first the struggles between Protestants and Roman Catholics in the sixteenth century. Then came the dreadful "Thirty Years' War," or the "Religious War," as it is often called, in the seventeenth, which almost ruined both the Protestant and Roman Catholic nations of Germany; although it ended in favor of the Protestants, and established their rights on the high ground on which they have rested ever since. Next came the wars of the reign of Frederick the Great—three in number—which were very disastrous to both the temporal and the spiritual interests of Germany. And last of all came the wars which grew out of the Revolution of 1789, in France, and which were only terminated by the Battle of Waterloo in 1815. In these dreadful wars Germany suffered in all parts, and in all respects. A time of war, as well as a time of persecution, is eminently unfavorable for the flourishing of true religion. No fact is better established by the history of the Church than this.

But, as we stated in our last article on this subject,* the Truth is gradually recovering the ground which it had lost. The humiliation of the entire nation by Napoleon, the wide dissemination of the Sacred Scriptures and religious books and tracts, and the increased faithful preaching of CHRIST *crucified*, have all contributed to that blessed resuscitation of vital religion in Germany which is now going forward.

The fruits of this revival of Evangelical doctrine and life in Germany are very manifest, and in the Home missionary efforts which the Gustavus Adolphus Society has been making the last few years, and which the Conferences at Wittenberg last year, and the year before, have helped to encourage and promote, we find much to cheer us.

It is delightful also to see that as Evangelical religion revives in Germany, the spirit of missions is growing up with it. The Missionary Institutes at Basle, Berlin,

* See the *American and Foreign Christian Union* for November, 1850.

Hamburg, and Barmen, are all fruits of this religious progress, as are the Missionary Societies which have been formed at all these points. More than two hundred pious, simple hearted, and zealous missionaries from Germany are now laboring in foreign lands; and more than one hundred young men are now preparing in the seminaries just named, to follow them. This is truly encouraging.

A good work is now going forward in Germany. Let us pray earnestly and daily that it may advance with rapidity; for it is the great desideratum for that country at this critical time. Nothing but a revival of a pure and effective Christianity in both the Protestant and Papal parts of Germany can save that country from the most appalling scenes of anarchy and blood. And the progress of the Truth there cannot fail to have a happy influence upon us, through the increasing number of pious people who will come over from that land and help us promote the Gospel among the German immigrants who are coming among us in such great numbers.

In our next we shall speak of the state and prospects of Evangelical religion in Holland.

Public Meeting at the Tabernacle.

On Monday night, the 9th of December, a great meeting was held in the Broadway Tabernacle, in behalf of the *American and Foreign Christian Union*, or rather for the double object of setting before the Christian public the objects and operations of the Society, and of answering some of the erroneous statements contained in the late extraordinary discourse of Archbishop Hughes *On the Decline of Protestantism, and its Causes*. The Rev. Dr. Dewitt presided. The meeting was opened with prayer by the Rev. Wills, of England. The Corresponding Secretary of the Society then gave a brief statement respecting the Society's operations at home and abroad. He said that it now has thirteen Irish missionaries, seven or eight German, ten or eleven French, and several Italian, Portuguese, and Spanish laborers, besides five or six Americans—in all more than forty; and that these missionaries are laboring with great encouragement. But there should be a hundred, two hundred—even five hundred such laborers—visiting the Roman Catholic population, conversing kindly with them, distributing the Scriptures among them, holding meetings for reading and expounding the word of God. The Society has a peculiar work to do—widely different from that of the common missionary and the colporteur—and one which does not interfere with the work of any other society.

The Secretary stated that abroad the field of the Society's labors is immense, and full of encouragement. In Ireland there is a great work to be done, and the Society has there an admirable missionary in the Rev. Alexander King; in France and Belgium, where it has twenty missionaries; in Russia, where it sustained, last year, an eminently useful tract missionary; in Hungary, where its aid is greatly needed, but where it has done but little as yet; in Italy, where it has two excellent missionaries, and where much,

especially in the kingdom of Sardinia, can be done; in Spain and Portugal, where it is high time that laborers were employed; in Canada, where a great and good work is advancing; in Hayti, where the Society has a useful missionary and his wife; in Mexico, which may be easily attacked from the valley of the Rio Grande; in South America, where missionaries ought to be stationed at every important sea-port, and where the Society has an excellent man at Valparaiso.

The meeting was then addressed by the Rev. Mr. Pilatte, of Paris, and by the Rev. Drs. Dowling, Cheever, and Cox. We have not space for the remarks of these gentlemen in our present number. We shall try to find room for some extracts in our next.

The meeting was one of the largest and most enthusiastic we have ever seen in that vast building—which was crowded to excess by an audience which listened with the deepest interest for more than three hours. Many Roman Catholics were present, who heard with respect and attention. We cannot but hope that much good will result from what was termed in some of the papers “A great Protestant Demonstration.”

Brief Memoir of the Rev. Herman Norton.

In our last number we gave a short notice of the death and funeral of the Rev. Herman Norton, lately one of the Corresponding Secretaries of the Society, and promised to prepare some account of his life and labors at an early day. That promise we proceed to fulfil.

The subject of this sketch was born in the village of New Hartford, in the State of New-York, on the second day of July, 1799. Of his early life nothing remarkable is known to the writer, except that he grew up a very moral, amiable, industrious, and serious young man, and was greatly respected by all who knew him. His parents were religious and worthy people. When about seventeen years of age he was brought, as is confidently believed, to the saving knowledge of the Gospel, at Auburn—where he had been residing for some time—under the ministry of the Rev. Dr. Lansing, at that time pastor of what is now called the First Presbyterian Church of that place. The nature of his religious experience, no less than his talents and excellent character, led his spiritual teacher and friend, as well as other Christians of the same church, to believe that he ought to enter the sacred ministry. Through their efforts the necessary funds were raised for his education at Hamilton College, and afterwards at the Theological Seminary at Auburn. Dr. Lansing remarked, in his address at the funeral, that Mr. Norton's labors, whilst a student, were probably the means, through God's blessing, of the conversion of more souls than those of many pastors during a long life-time. However this may be, it is well known that his ardent zeal led him to avail himself of all the occasions which he could command, and especially of the Sabbaths and his vacations, to do what he could for the salvation of his fellow-men. Nor did he labor in vain.

As soon as he had entered the ministry he commenced preaching the Gospel—at first as an evangelist; in which capacity his labors were very successful in many places in the State of New-York. For several years he was pastor of a Presbyterian church at the corner of Prince and Crosby-streets, in the city of New-York, where God gave him many seals of his ministry. His health failing, he was compelled to seek fields of usefulness in the country. It was about this time that we first had an opportunity of hearing him—in the State of New Jersey, when he labored in Trenton, in Monmouth county, and in other places, with much success. Subsequently he preached at Cincinnati, and other places. Wherever he went, his labors were eminently useful to the conversion of sinners, and to the aiding of believers in their spiritual life.

In the year 1843 Mr. Norton was chosen Corresponding Secretary of the *American Protestant Society*, and thenceforward made New-York the home of his family, and the centre of his labors. Of his zeal in the work of evangelizing the Papal population of our country, in connection with that Society, and as its chief officer, it is not necessary for us to speak, inasmuch as his untiring and self-sacrificing exertions are well known. At one and the same time he was Corresponding Secretary, Editor of its Magazine, and General Agent for the collection of funds. It is astonishing that, with health at best infirm, he was enabled to go through so much.

In the sufferings of the Exiles from Madeira he took a very deep interest. It was greatly owing to him that so many of them came to this country. His efforts in their behalf were incessant, from the time of their landing in New-York till the last company left for Illinois, in the month of November last. The excellent volume from his pen, entitled "Record of Facts concerning the Persecutions at Madeira," in which the history of that suffering people is faithfully given, has been extensively read, and is an enduring monument of his heart-felt interest in their behalf. His remains rest in the same tomb where lie those of two of those excellent people, one of whom was the devoted and greatly beloved Da Silva.

When the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance were united, and became the *American and Foreign Christian Union*, Mr. Norton was chosen one of the Corresponding Secretaries. In the discharge of the duties of that office he labored as faithfully as his health permitted, till his death. Last winter he spent in the South, to the great advantage of his health; and but a few days before his removal from us, it was decided by the Board (with his entire approbation) that he should go again, almost immediately, to the South, and labor there for the present. Indeed, had he lived, it is probable that he would have taken up his abode permanently there, inasmuch as the climate evidently suited his enfeebled constitution much better than did the ruder skies of the North. But his work was done, and his Master has taken him to Himself.

At the request of the Board, the Rev. Dr. Tappan, it is expected, will preach a sermon on the life and character of Mr. Norton, in the city of New-York, in the course of a few weeks. It is hoped that Dr. Lansing will perform a similar service in Brooklyn. We shall not fail to take some notice of these discourses when they shall have been delivered.

In conclusion, we would state that, in addition to the volume relating to the Exiles of Madeira, the Society has published two other works from Mr. Norton's pen, both of which deserve a wide circulation. These are: *Signs of Danger and of*

Promise, and Startling Facts for American Protestants. Besides these Mr. Norton wrote *The Christian and Deist*; an excellent work, of which the Society has copies for sale. He also wrote several Tracts, which the Society has published, relating to Romanism.

The Catacombs of Rome.

The Catacombs of Ancient Rome, whether they be regarded in a Christian, or in a merely historical point of view, are among the most curious and important monuments of the earlier ages of Christianity. Few subjects, too, have occasioned more disputes than the authenticity of the tombs they contain. In Rome, as in many other large cities, both of ancient and modern times, when the rude cabins of the primitive village were replaced by more solid and spacious edifices of stone, the requisite materials were soon sought and obtained from the rock which underlies the soil. Quarries, which increased with the size of the city, were successively wrought and abandoned; so that at length galleries might be found winding under almost the entire surface of the capital. These pits, which were to be found more particularly on the Esquiline Hill, became, in course of time, the burying-places of the poor, whose bodies were left there to decay, contrary to the usual practice of burning them.

Upon the introduction of Christianity into Rome, there is satisfactory evidence that the *arenarii*, or sand-diggers, were among its earliest converts. In times of persecution and of danger they would be apt to afford their suffering brethren the protection which the immense extent and sinuosities of the catacombs naturally furnished. During the succeeding ages the catacombs became the receptacle of the Christian dead, whose bodies were laid in recesses excavated in the sides of the galleries. In proportion as the new Faith spread in the Capital of the Roman Empire, the numbers of interments within these cemeteries increased; until, with the establishment of Christianity in the commencement of the fourth century, those places which had at first served as the refuge of the believers, and their place of worship, became the almost universal place of their interment. Hence the Catacombs have become a most interesting monument of the condition and progress of Christianity in Italy, more especially during those ages of alternate toleration and persecution, when, from its extreme weakness, it did not receive such notice from the historian as it deserved. Here we can trace the operation of those influences which tended to corrupt the purity of Christian doctrine and practice. Here we may behold for a considerable period the growth of the seeds of degeneracy, so foreign to its divine character, which constant contact with the surrounding pagan world implanted within it.

Upon the inroads of the barbarians from the north, revolutionizing the aspect of the Roman world, the Catacombs, with which the Christianity of the imperial city had been so long associated, were gradually abandoned, and at length altogether forgotten. During the middle ages their existence was unknown; and it was not until the sixteenth century that the rubbish obstructing the mouths of the entrances was removed. The novelty of the discovery, as well the immense extent of the subterranean excavations—extending for a distance of fifteen miles—have, since the period of the discovery of the catacombs, enlisted a multitude of antiquarians in these investigations. In order to assist in the prosecution of these inquiries, the epitaphs and other works of art found within the catacombs have been transported to the museum of Rome; and there the curious may examine them at their leisure. The dates to which the tombs may be assigned have many of them been verified by the assistance of the names of the consuls for the year, which are often found upon the inscriptions. The earliest have accordingly been ascertained to have belonged to the reign of Trajan, A. D. 98; and A. D. 102 and 111. The state of art among the early Christians of Rome was undoubtedly very low; the letters composing these inscriptions are of the rudest shape, and the delineations evince a small share of artistic taste and skill; but the earlier specimens bear clear witness to the thorough conviction which the faithful entertained of the truths of our holy religion. The assurance of a future life, when this short and uncertain existence should have ceased, a sincere belief in the promises of the Almighty, and a living faith in their Redeemer—these glorious truths were so identified with their very existence, that neither the deceitfulness of prosperity, nor the sufferings of persecution, could destroy them. Hence it is that we find upon the epitaphs of the dead those noble expressions of joyful hope which exhibit so deep a conviction of the certainty of blessedness awaiting them.

The monuments of the Catacombs likewise exhibit the purity of the Roman church from the superstitions of a later day. Nowhere do we see traces of divine worship ascribed to the Virgin Mary; nor until a late period can we discern marks of that excessive devotion to saints and martyrs which, commencing in the third century, became so prevalent during the Middle Ages. For whilst the Christians of earlier ages were frequently accused of worshipping a criminal who, for his offences, had justly suffered an ignominious death, they were no where accused of paying adoration either to deceased mortals, or to images. It is evident, then, in the words of a recent writer, "that a great change had passed upon the exterior of the Roman Church during its occupation of the catacombs." It is as an aid in the discovery of the causes, for the progress and consequences of these innovations in the Christian system, that the examination of the monumental records of the Catacombs is principally useful and interesting.

A Word on the position of the Society.

Never, since this Society was formed, have the demands upon it been so numerous or so urgent as at this moment. It would require at least the sum of ten thousand dollars to meet all these demands, before this month of January closes. From Ireland, France, Belgium, Russia, Hungary, Italy, South America, we have the most affecting appeals for help. In our own country missionaries are called for with great earnestness—at Chicago, Cincinnati, Philadelphia, in the valley of the Connecticut, several places in the South, and several cities in New England. And what are we to do? What can we do? May we not ask our readers—one and all—to help us? If every one who receives our Magazine would send us promptly, *by mail*, (we will cheerfully pay the postage,) *one dollar* as a donation, it would enable us to go on our way rejoicing. And are there not many who can give us, or collect from their friends and send us, two, three, five, ten dollars? Will they not do it? We cannot but hope that many of our friends and patrons will give us an early and liberal response to this short but earnest appeal.

The third number of the series of articles entitled *A ROMISH PASTORAL*, from the pen of our correspondent *Delta*, came to hand at too late an hour to appear in the present number of our Magazine. It shall appear in our next.

Our Own Operations: Home Field.

Missions among the Irish.

IN THE CITY OF NEW-YORK.—“A few days ago,” says one of our col-porteurs, “I went a mile or two into the suburbs of the city to visit a priest, on his own invitation. Approaching the house, and the neighboring chapel, I noticed a group of Irish laborers, and, on coming up with them, inquired my way. One of them stated that he had seen the priest enter the chapel a few minutes before, probably to say mass. As the men seemed disposed to enter into conversation, I said: ‘Well, since you have mentioned the mass, come sit down, and I will tell you some notions of my own on that subject.’ The men at once sat down, and I made a few observations on the sacrifice of Calvary, and its infinite value in the sight of an offended

God. I spoke of the various kinds of masses said by the priests, and particularly of those for the dead—such as have lately been celebrated for a distinguished personage in Ireland. ‘Now,’ said I, ‘if O’Connell was so great a sinner as to need so many times more than all the world needed, when the sacrifice of Calvary was offered up, of what use was his long life of compliance with the rules of the Church? But, above all, of what use is a multiplicity of CHRISTs, such as are offered up for him, if they be the same with our LORD JESUS CHRIST? Why will not one offering satisfy? Don’t you see it cannot be of equal value with the offering of our LORD on the cross?’ All my hearers pronounced emphatically against the mass, declaring that it was not, and could not be, JESUS CHRIST who was now offered up by the priest.”

The following statements from another of our laborers in this city, are of a hopeful and satisfactory nature. “During the past month I have seen much to encourage and strengthen me in my missionary field. Sometimes, indeed, I do not meet with all the success anticipated; and in some quarters every effort to reach my Roman Catholic countrymen is rendered almost unavailing. But as this opposition springs only from narrow prejudice in favor of certain tenets, to which the entire assent of the mind has long been yielded up, and not from any hostility towards myself, or any advantage gained over the truths which I advance, I have much reason to hope that, ere long, this prejudice will entirely disappear, and give place to sober and settled conviction.

“I am more inclined to this belief from the experience derived from the last month’s labor. For many who, at the commencement of that period, would not listen to anything I had to say, and even shunned my approach, now throw open the doors of their houses for me to hold little prayer-meetings. Some of these are professed Protestants, while others are fast travelling out of the dominions of the man of sin.

“Among those Irish families who have lived some years in this city I am every where kindly received. I have more invitations from them to call and speak with them in their houses, than I can well attend to. I sometimes lend a Testament to some well-disposed inquirer among them; and thus much good is silently doing. What I chiefly regret is, that I cannot visit all the places for which I make appointments. The field in the upper part of the city is becoming more wide, as well as more inviting, and would afford sufficient room for the labors of at least two other colporteurs. The houses in that quarter are almost all newly built, and contain, on an average, five families each. The average number of individuals in each house is about twenty. I know of some houses in *** and *** streets having a family to every two rooms; thus furnishing, with the basements, a residence to eight, and sometimes ten families. In each of these streets I have opened a small

prayer-meeting; one of them in the house of a recent convert from the Church of Rome; and both likely to be well attended."

IN OSWEGO, New-York.—We have a very interesting report from our missionary in this locality, who gives, among other details, the narrative of a conversation with several Romanists on the late famine in Ireland, and its causes; and the contrast between the temporal condition of the Protestant and Roman Catholic Irish. His statements exhibit plainly the ready access that may be had, in a proper course of conversation, to the conscience and heart of even the most bigoted Romanist. Our missionary adds: "I have opened four new preaching places in country districts, from three to four miles from this town, where I have very large congregations, comprising Irish Roman Catholics, Universalists, Infidels, &c. I see already a mighty shaking among them: the LORD will work for himself."

IN PROVIDENCE, Rhode Island.—"About two weeks ago," writes a colporteur, "on calling to see a person who is at present in a low state of health, after some conversation on the brevity of life, and the necessity of a preparation for death, which he appeared to feel with considerable power, he showed me a book entitled 'The Imitation of CHRIST,' which he spends some time in reading. I read some pages to him, and made some remarks which appeared to encourage and edify this sincere inquirer after truth. He seems to be not far from the kingdom of God. He is quite convinced that 'CHRIST is all;' and I trust he may soon experience that He is 'in all them that believe.'

"I called at a house, to the owner of which I had previously given a Testament. In showing how indispensable it is to have our hearts renewed by the grace of God, I took occasion to exhibit the condescending love of JESUS, as seen in his interview with the woman of Samaria. While enlarging on this instructive subject, an Irish woman who was present burst into tears and sobs, and continued it for some time. The gentleman to whom I had given the Testament told her to cheer up; that though she was a great sinner, yet God was merciful to those who repent and come to him for pardon through CHRIST. This remark arrested her attention, and led to an explanation. She said it was not that, but what I said about the well and the woman, made her think of Lough Derrig. In reply I told her it was well to be sorry for our sins; that we might well weep when we think of their greatness, and the love of God in sending JESUS to save us from them. 'But what,' said I, 'of Lough Derrig?' 'Oh!' exclaimed the woman, 'were you ever there?' 'Yes,' said I, 'I have seen it, and know all about it.' On

hearing this, the poor infatuated creature came over to where I was, and fell on her knees before me. She very impatiently asked me many questions, telling me that she had been there, and that no one would be lost that had ever been at Lough Derrig. After a little she became composed, and I endeavored to display to her the true and simple mode of salvation, as revealed in the Gospel. I have called at this house several times since, and trust that this and other interviews have produced a good and permanent effect."

IN THE CITY OF BOSTON.—The report of our missionary among the Irish population of Boston shows much diligence and faithfulness in visiting and conversing with families and individuals under his care; there are few details, however, that would be interesting here. The work is a silent and humble one, but gives good promise of fruit to the glory of God. Our missionary holds a number of meetings for prayer and exhortation in different quarters of the city, which are attended by considerable numbers of Irish Romanists. One extract from his Journal must suffice:

"On the 9th I visited a number of families, whom I had not called upon for some time; they appeared quite rejoiced to see me, sat down, and listened with apparent seriousness and attention to the Word of Life. On leaving one place, I was accosted by an Irish woman, who seemed to have watched for my coming out. Her person seemed greatly bruised by blows—her head cut, and her face blackened. She requested me to come into her apartment, that she might speak to me about her afflicted state. I hesitated for a time, but at length yielded to her importunity. I found three other females and their families in the same apartment. She related to me a tale of woe and distress, occasioned by the drunken brutality of her husband, who had left her in her present condition, and was now in prison. I seriously addressed these people on the evil and consequence of sin, the necessity of forsaking it, as well as every false hope of salvation, and directed them to the finished work of the Cross. To all my statements, which I endeavored to make plain and faithful, they paid respectful and serious attention, and requested that I should frequently visit them. On going away, the woman followed me out, saying that she did not like to mention before the others, who were Roman Catholics, the particular cause of her husband's recent cruelty. She said he was a Roman Catholic, and she a Protestant; and to prevent her and their little son from attending a Protestant place of worship, he would destroy their clothes, and abuse her as he had lately done."

IN MILTON, Massachusetts.—"The Irish located in this region," writes a

colporteur, "are, with very few exceptions, in a deplorable state of ignorance with regard to spiritual things, and, consequently, regardless of any instruction emanating from the lips of a Protestant. The population of Roman Catholics in this vicinity is about two hundred. The opportunities for visiting these people are comparatively few; especially in the day-time, as they are engaged at their labors. At night, however, I find some favorable openings, at certain houses where they are in the habit of meeting; and they listen to me with great attention.

"I visited the house of an Irish Roman Catholic where I met with two pedlars selling books. I entered into conversation with one of them; expatiated on the merits of the books, and at length produced an Irish Testament, asking him if he had ever seen a book of that kind. He replied in the affirmative, and said he could read it. I handed it to him, and he began in a very indifferent manner. He had not gone far, when the hearers requested me to read a chapter for them. Accordingly I selected the 24th of St. Matthew. The room was nearly full, and I was listened to with deep attention. I made some remarks on the verses as I went along, but had not proceeded far when a controversy arose on the doctrines of the Church of Rome. The pedlar argued until he became tired, and then gave up, saying, in rather a melancholy tone, that he had not read much of the Scriptures. I expressed my regret, and besought him and the rest, in the name of the LORD JESUS CHRIST, to search the Scriptures, which are able to make them wise unto salvation."

Missions among the Germans.

IN BUFFALO, New-York.—Our missionary at this place writes: "My efforts and labors in the field I now occupy have not, I trust, been in vain; the result is not of a splendid character, but I may say the work is advancing. The time I have been sowing the seed of the Word in this field has been too short to expect a rich harvest as yet. We sow, plant, and water, but God must give the increase. The prospects here are good; but we want a more extensive coöperation of our American brethren and friends: there are, I believe, too few of them who see the necessity of our mission here as they should. Great difficulties are to be encountered, it is true; but in the name of the LORD we will go forward.

"There are some families among those which I visit who appear to be converted to CHRIST, and in a state of grace; they give much encouragement. The Roman Catholics are, many of them, fanatical and bigoted; and the Jesuits make all possible exertions to increase their bigotry and fanaticism. Some weeks ago I visited a family, formerly Roman Catholics, but now belonging to my congregation: I thought well of them, and was persuaded that they had come from darkness into light, from death to life. They often told me how happy they were, and how their happiness in-

creased every day. But, as for two Sabbaths, I had seen none of them at church I was anxious to know the reason of their absence. I entered the room of the house where the family lived, and found one member of it on a sick bed. Just after me entered an old woman, a Roman Catholic, and proprietor of the house; and in a furious manner began to load me with abusive names. 'What have you to do in my house?' said she. 'Go out immediately; I will not allow you any longer to tell lies to this family; you go about like the Pharisees; a wolf in sheep's clothing,' &c. I had before visited this family, and prayed with them; and no doubt the old woman had heard me upon that occasion. I endeavored kindly to remonstrate with her, advising her to read the word of God, to find out who were the Pharisees and false prophets, and to learn the chief commandment for Christian practice—'Thou shalt love thy neighbor as thyself,' &c. The old woman left the room without any reply. The family were deeply afflicted at the injuries heaped upon me; they told me how much they themselves had been persecuted and vilified. They have now, by my advice, moved to another house. The evening of the same day I met with a Roman Catholic family who received me very kindly, listened to the instructions I gave them, and promised to come to church. I visit from time to time several other Romanist families, who are not yet connected with our church, and converse with them on the interests of their souls."

IN NEWARK, New Jersey.—"Our mission church," says our missionary among the Germans of Newark, "has received, since our last quarterly report, an addition of eight members, brought out from Romanism; so that the whole number of our communicants is at present sixty-nine. Though our numbers are not very rapidly increasing, yet we have great cause for gratitude to God, in the fact that, as far as we can judge, these members are growing in the inner man; and upon this growth, certainly, our chief hope depends. At the same time, we have reason to rejoice that our worship is well attended on the Sabbath forenoon; and though in none of the (German) churches is there a very good attendance in the afternoon, we have, as our lowest attendance, from twenty-seven to thirty hearers. The situation of the building we occupy for worship is very unfavorable, as it rests on the water, and is therefore thought unhealthy. If our congregation could be furnished with a house of worship, it would be the means of giving them a permanent existence, and putting them in the way of sustaining, to some extent at least, their own minister.

"I will add, that our Sabbath school continues to prosper; it is managed almost exclusively by the ladies of the Presbyterian and Reformed Dutch Churches, and superintended by a gentleman from the same quarter; for which we feel very thankful. May the LORD be with us here, and with those who are 'afar off.'"

IN THE CITY OF PHILADELPHIA.—"The present state of the congregation," our missionary writes, "is very encouraging, considering the existing circumstances. For the last three Sabbaths the morning services were well attended, and the evening service very well indeed. I have already established an *adult* Sabbath school, which is well attended, and presents a most interesting spectacle. We have the gratification

of instructing scholars who are over forty years of years, and have never before seen a Bible. It is peculiarly pleasing to see the avidity of the young men to learn, and the child-like docility with which they receive the Gospel truth. Our American friends of the different denominations take great interest in the Sabbath school."

Missions among the French.

From one of our laborers, who is engaged among the French Canadian population in Rhode Island, we have the following statements: "Permit me to say that this field is of increasing importance, from the fact that emigration from Canada is flowing toward it the whole time. Where, a year ago, there were but two or three families in a village, there are now ten or fifteen; and still they come. A great difficulty in the way of the conversion of the Canadian is his fear of being cast out of society. Such as have been converted suffer much on this score. The moment an individual becomes serious he is assailed with threats of abandonment. He must, therefore, choose between CHRIST and father, mother, brother, sister, &c. A case in point will illustrate this. A young man in this place became a Christian: his father, a bigoted Romanist, refused him admittance to the paternal dwelling. He was met with continual neglect, and treated with great contempt. After a time he lost his hold of CHRIST, and fell back into the ways of the world, although not into Romanism. Then, indeed, he received a paternal welcome. To be a Christian subjects one to extreme persecutions among them, as you well know. One of the converted Romanists, now living in this place, has been twice shot at, and harassed in every imaginable way. Thank God, the light of truth is spreading; and a kindlier feeling, I hope, will be promoted, even among these deluded people.

"My first interview was with a young man from the north of France, who lives in an adjoining town. He has renounced Romanism, and is convinced of the truth, but is not enjoying the liberty of CHRIST. I have had several interviews with him—each more satisfactory than the other.

"Every Sabbath morning I meet from eight to twelve Canadian children in the Sabbath school. In the spring I anticipate a large accession to the school. Several of the children begin to read quite well. I have had several interesting conversations with the young man whom I have above mentioned as a backslider; he is now determined to return to the LORD, and will, I hope, become very useful to me. Several times during the fall I have preached in the open air, to all kinds of people, and of different nations. I preached partly in French, and partly in English. A very blessed influence attended these meetings, which I intend resuming as early as possible in the spring.

"At B****, in this State, I found a few families with whom I have held several meetings, and who received me kindly. One of them professes to be converted, and another promised that he would set out at once to seek God."

The writer goes on to name several localities where he has met with a favorable reception; and some souls appear to be moved by divine grace. Some of the cases which he mentions are of great interest.

"The word of the LORD is thus spreading. Meanwhile, the priest loudly de-

nounces me, bidding the people close their doors against me, and not listen to me at all. But, after all, some will hear and judge for themselves.

"Another young man, who is a carpenter by trade, gives good evidence of being truly converted. Being ignorant, and unable to read, it will be some time before he can rid himself of all the influences of Romanism; but he appears to gain ground every week, and, I trust, will be a strong witness for JESUS among his countrymen. His friends use all means—scorn, derision, and contempt—to deter him from his course; but nothing daunts him as yet.

"I enjoy the assistance, in my labors, of a brother who, ten years ago, became a Christian; he is a man of good mind, and very faithful to his GOD. When converted he was nearly forty years of age, and could not read a word. Since then he has succeeded in reading quite fluently. He is a gifted man, mighty in the Scriptures and in faith. May the LORD bless our united efforts to spread the Gospel!"

Foreign Field.

Letter from Stockholm.

Rev. Dr. Baird, New-York:

My dear and reverend Sir,—Half a year is now past since I last gave you notice of the state of things amongst us. During this time our merciful LORD has gladdened our hearts with many evidences of His grace. We have had the happiness of seeing a great many souls, of every rank and condition in life, begin to seek the LORD who has bought them. The little band of such souls, who seek their salvation, has now so increased around us, that on the Sabbath they are, on account of the insufficiency of the rooms to contain them, obliged to have meetings at three or four different places, where several brothers read and speak to the people from the word of GOD. The holy fire is also beginning to burn in the provinces; two days ago I received joyful news from a town (Strengnas) whither two of our Christian youths proceeded half a year ago, to study at the seminary for their school-master's examination. Now the light which was kindled in them could no longer be hid, but began to shine forth so that many, not only within the town, but also in the country round about, came to hear the young brothers; yes, even horses are sent from the country parishes to fetch them, that they might read and speak to the people. In my last letter I mentioned one Baron C****, who had come to the knowledge of the truth; he resides, as a chief of a military division, in another town (Westeras.) There a circle of such as seek the salvation of their souls, both of military men and others, have assembled around him, so that the newspaper of the town has already, in a strong tone of warning, complained of the dangerous "epidemic"—sectarism—which has begun to show itself within their town, that has formerly been so free from such

things. It has not yet had time to extend so very far, they say; but when we observe that it is a sectarianism of the genuine kind, we have every thing to fear. Thus they fear life and strength, though of the purest Lutheran Christianity. But principally in the southern parts of Sweden, during the last half year, life and fire have begun to be kindled in some parts; a consequence of the journey of one brother Ahnfelt in that neighborhood. If I am not mistaken, I mentioned this brother in my last letter, as my helper here. Last autumn he travelled principally in his own economical business, but could not avoid bearing witness of the Lord as he proceeded; and then he was in some places so received, that he did not return until after five months. Besides what he has himself told me, and letters he has showed me, which he has received from his sincere friends during this winter, I have also received letters from many, who with joy have mentioned the blessed fruits of Ahnfelt's journey. Among these letters, four have been from clergymen, of which two (one Ekdahl, and one Wellinder) declare that they have themselves to thank Ahnfelt, as an instrument in God's hand, for their own life and light in the Gospel of Christ. These two clergymen have now begun to preach with their own tongues; and one of them says in his last letter, that during this winter he has seen more fruits from his labor than during all the previous time of his office. It is the very same case with these two clergymen as with the English clergyman, John Berridge, who is mentioned in a small tract—" *The Great Error Detected.*"

But I wish to speak a little more of Mr. Ahnfelt. He has a particular way of introducing himself to people, and winning their attention; viz. he is an excellent musician on the guitar, and has also a very fine voice; if he cannot in any other way introduce a spiritual conversation, he begins by giving them a beautiful song, with the accompaniment of his instrument; when the song is finished, he begins to speak, and his words are usually "*goads and nails.*" His predominant point is his gift of speech; when to this is added spiritual life, light, and experience—all this is an equipment wherewith he might be of much benefit. His religious meetings have, especially this winter, begun to be attended by numbers; and many bear witness, with joy, to the blessing they have produced. It is with reference to these tokens, not to be mistaken, of an inward calling from the Lord to the work in His vineyard, that I and several friends inquired among ourselves: "How should we make it possible for our brother Ahnfelt to give himself up entirely to a spiritual activity?"

Having consulted some friends, and at last by corresponding with our dear friend, Mr. Scott, in London, and encouraged by him, we have come to the decision of applying to you and your American friends. We are well acquainted with what numbers of applications you have for your Christian benevolence; but, however, we believe that you might have more good will

and ability than we have to do something in this case. You know the state of things in Sweden. You know that all must proceed after the old stiff form; and, besides, that it is much easier to raise a sum for ten missionaries for foreign countries, than for one single home missionary—the more so, as they cannot even bear to know that such a one is to be found, though supported from another country. The question is, therefore, if any benevolent Christian Society in your country would call this brother Ahnfelt as a home missionary in Sweden, and for this purpose give him some temporal assistance, so long as it can be ascertained that he fills this place as far as his ability allows him so to do. We do not hereby expect an entire *support*, as we could always, for his spiritual activity, receive some assistance also here; there would be only a question of *assistance*. I would further mention that Ahnfelt has studied for a student's examination, (son of a sub-dean from the south of Sweden, and now thirty-six years of age,) but made music his vocation; but when, ten years ago, through the great mercy of God, he was roused from his slumber in sin, and became a sincere Christian, he lost the love of the world, and, at the same time, the temporal profit he had from his art; partly since he was abhorred, as usually a Christian is abhorred, of the world; partly as he could not frequent those circles where the greatest applications for music are made; consequently he has had a great difficulty to support himself, even though his wife has a small trade. On account of his narrow circumstances and his spiritual activity, I have tried to provide him with some assistance—partly given him from my own scanty stock, partly collected from friends. Thus he has this last year received a small sum from us; but we are poor, and it is difficult every year to get even that sum for a "*Prophet in his own land.*" I now leave this and all to the love of God, and your love.

How things are otherwise proceeding in this country, I suppose you know from the newspapers; for instance, that we have just now two religious lawsuits going on—one in the south of Sweden, against the colporteur Nilsson, who has had a salary from THE SEAMEN'S FRIENDS' SOCIETY, at New-York; and now, for his entertaining the Anabaptistal creed, is condemned to banishment. The other lawsuit, in the north of Sweden, against those who, because of their scruples with regard to the National Church, and its new Hymn Book, Catechism, and Book of Common Prayer, have separated from the Church, and begun themselves to administer the Sacraments, and have, therefore, been condemned to pay a fine, or, in want of means, condemned to twenty-five days' imprisonment, living upon only bread and water. Such is the zeal we have in our Church. But that one of the Church's own servants, a clergyman, (Ignell,) last winter, has raised his voice in public, putting in question the Godhead, death and resurrection of CHRIST, against this no censure has been made. Do pray to God for us! The

GREEN PASTURES FOR THE LORD'S FLOCK is the pleasing name of a collection of texts and meditations for every day in the year. The fact that it has reached in England a *thirty-eighth* edition, suffices to show that the experience of Christians has approved the publication. It is published in excellent style by R. Carter.

THE MEMOIR OF THE REV. ALEXANDER WAUGH, D. D. also just published by Mr. Carter, is one of the most interesting Christian biographies recently produced. It is well known that Dr. Waugh was one of the early friends, and for many years a director, of the London Missionary Society; and his pious labors in this connection form a prominent feature of his long life.

A FINE EDITION OF WILBERFORCE'S PRACTICAL VIEW—a standard book in our religious literature—is issued by Carter. The type is large, and particularly suited to the use of more aged readers.

A HISTORY OF AMERICAN BAPTIST MISSIONS; by Wm. Gammell, A. M. Boston: Gould & Lincoln. Those who have had occasion to examine the history of American Missions cannot but appreciate the value of such a work as this is. The Baptist Mission from America has occupied a very prominent part in that history; the names of its earliest laborers especially, are among the most illustrious in the modern history of the Church. As a narrative of deep interest, and a very desirable collection of facts, otherwise difficult of access, we recommend this work to our readers.

Movements of Rome.

From all we can learn, the Romish Hierarchy in France are making very great and successful exertions to recover some of the many thousands and even millions of people who have turned away from their folds. Their efforts are especially untiring to get possession of the schools and colleges. The Jesuits are exceedingly active, as one might expect, in this business. It would seem that they are likely, for a while at least, to triumph over all opposition. In the meanwhile, the Government lends them all the aid it can, in order to secure their influence, which is very great in some departments.

As usual, success leads these gentlemen to be not only sanguine, but also presumptuous and arrogant. They begin to throw off the mask. The *Univers*, which is emphatically a Journal under the direction of the ultra-montane or Jesuit party, comes out right boldly in favor of the *Inquisition*, maintaining that it is a *salutary*, and even *holy* tribunal, and greatly needed in France! The control of the instruction in the higher faculties, and even of the entire University (that is, the whole of the educational establishments in France) is now demanded, with unblushing assurance and great earnestness.

But "pride goeth before a fall." Of this Rome has had some experience in France. Her proceedings and spirit are not overlooked, or disregarded, by the people of France, especially by the liberal party. Of this the very significant language of the talented and courageous Editor of the *Presse* (Emile Girardin) is a striking proof. "The next revolution in France will not be *anti-religious*, but *anti-clerical*." Nor does he and the rest of the opposition hesi-

tate to affirm that in such an event the Church must be completely separated from the State! Let us have patience and trust in God.

View of Public Affairs.

Congress has entered upon the work of the Session with promptness and vigor. We cannot but hope that much business may be accomplished during the brief term which that body have to pass in Washington this winter. One of its first measures, we trust, will be to pass a cheap postage bill, upon the principles recommended by the Postmaster-General.

The message of the President, and the reports of the heads of the several departments, have an unusual business-like, intelligible, and earnest character, and are evidently the productions of men of clear minds. We refer to the perspicuous conduct and direct *style* in which they have been prepared.

It would seem that the members of Congress have generally come together in a good spirit. May God guide them in all their deliberations to such results as He sees to be best for us as a nation.

We are not without deep solicitude respecting the state of things among us, as a nation; but our hope is in God. Let us look up to Him, in this time of anxiety, and beseech Him not to give us up to be a prey to anarchy and division. He alone can extricate us from all our embarrassments, and save us from all our fears.

The legislatures of many of our States are now in Session, so that almost the entire of our complex political machinery is in motion. The operation of the whole organization, complicated as it may seem to a stranger, is at once harmonious and beautiful.

Very generally throughout our country, a day of special thanksgiving has been observed within the last two months. This has been preëminently due to the Great Author of all our mercies, who "crowneth the year with his goodness."

The news from Europe has been very alarming during the last two or three weeks. It would seem that Germany could hardly escape a civil war—the worst of all wars. Alas, it is an evil of which she had ample experience in bygone times. The attitude of Prussia on the one hand, and of Austria and Bavaria on the other, has been menacing and alarming in the extreme. May God interpose, and cause the threatening cloud to pass harmlessly from the horizon!

Sardinia thus far shows no disposition to succumb to the Pope. There has been trouble in the Turkish Capital. The life of the Sultan, Abdul Medjid, has been attempted by fanatics of the Retrograde party.

It is really astonishing to see what policy our Protestant friends in England

are guilty of. They act as if they wished to strengthen the hands of Cardinal Wiseman and his cohort of bishops. This is indeed a bad business. Truth is the only proper weapon to employ against Rome and her errors.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH
ENDING 10TH DECEMBER, 1850.

NEW HAMPSHIRE.

Hanover, Mrs. Austin Dickinson, for L. M. \$30 00
Temple, Dea. Nath. Wheeler, (second annuity,) 3 00
Nashua, Captain John Gage, 1 00
Rindge, Balance of Dea. E. Brown's legacy, 110 00

VERMONT.

Burlington, Collection, per Henry P. Hickok, 35 00

NEW JERSEY.

Somerville, R. D. Ch. in part, \$11 25; 1st R.
D. Ch. bal. col. \$28-50, 39 75
Bedminster, R. D. Ch. to make Rev. G.
Schenck L. M. 47 25
Sharps town, M. E. Ch. to make John F.
Crouch L. M. 34 75
Woodstown, Part, to make Rev. John P.
Hall, L. M. 23 00
Rahway, M. E. Ch. Rev. Josh. Chattle, part,
L. M. 26 75
Lower Rahway, M. E. Ch. 6 50
Sweedsboro, M. E. Ch. A. K. Street, L. M. 30 00
Clarksboro, M. E. Ch. Mrs. A. K. Street, L. M. 30 00
Newark, Few Friends, per W. B. Guild, 100 00
Perth Amboy, S. E. Woodbridge, Esq. 175 00
Hackettstown, J. H. Townly 1 00
Lawrenceville, Rich. M. Greer, L. M. in full, 10 00
Amwell, 1st & 2nd U. Presb. Ch. Rev. Jacob
Kirkpatrick, D. D. L. M. 31 38
Paulsboro & Union, M. E. Ch. Rev. S. E.
Post, L. M. Mrs. M. Post, part, L. M. 47 00
Williamstown, M. E. Ch. 9 80
Cumberland, M. E. Ch. Rev. Josh. Atwood,
part L. M. 27 75
Freehold, Presb. Ch. \$30 93; Mrs. Roy, \$10. 40 93
Freehold Village, Presb. Ch. \$11 50; Young
Ladies of the Seminary, to make A. Ri-
chardson, L. M.; others, \$3, 44 50
South Amboy, Rev. John C. Bush, 2 00
Shrewsbury, Presb. Ch. Rev. — Taylor,
L. M. 12 00

PENNSYLVANIA.

Germantown, 1st G. R. Ch. Rev. Jacob Helf-
fenstein, \$56.40; L. M. Rev. J. Smith, \$1, 57 40
Philadelphia, 2nd Baptist Ch. "J. E. F." 1 00
Montrose, Presb. Ch. in part, \$40; Baptist
Ch. \$10 71, 50 71
Brooklyn, Union Meeting, 6 37
Harford Cong. Ch. in part, \$21 63; M. E. Ch.
\$2 62, 24 25
Dundaff, P. & M. E. Chs. 12 28
Mount Pleasant, P. Ch. in part, 15 08
Uniondale, P. Ch. in part, 14 18
Petersburg & Somersville, 8 30
Uniontown, P. Ch. Rev. M. A. Williams, L.
M. \$32 75; M. E. Ch. Rev. Mr. Moore, part
L. M. \$4 45; Cumb. P. Ch. \$1 25, 38 45
West Newton, 8 75
Connellsville, P. Ch. Rev. R. Stevenson, part,
L. M. \$18 90; others, \$5, 23 90
Laurel Hill & Tyron, P. Chs. Rev. Joel Stone-
road, part, L. M. 19 50
George's Creek & Tent, P. Chs. Rev. A. G.
Fairchild, D. D. L. M. 38 26
Greensburg, Luth. Ch. 5 17
Sewickley, P. Ch. 6 25

Brownsville, P. Ch. 15 00
Rehoboth, P. Ch. Rev. J. R. Hugh, L. M. 38 88
Cookstown, M. E. & M. Prot. Chs. 3 00
Dunlap's Creek, P. Ch. Rev. Dr. S. Wilson,
part L. M. 22 75
Fairview, Cumb. P. Ch. 5 50
Pittsfield, Thos. P. Smith, 10 00
Alleghany, M. H. B. 5 00
S. Hampton, R. D. Ch., Rev. A. O. Halsey,
part L. D. 59 26
Honesdale, P. Ch. \$187, M. E. Ch. \$6.50, 193 50
Bethany, Bapt. Ch. 2 12

MARYLAND.

Cumberland, P. Ch. 9 00

DELAWARE.

Newark, P. Ch. 6 45

SOUTH CAROLINA.

Hamburg, "Edgefield," Kirwan in French, 10 00

GEORGIA.

Washington, P. Ch. 25 00

MISSISSIPPI.

Phila., M. B. Livingston, L. M. 30 00

KENTUCKY.

Shelbyville, P. Ch. Rev. W. C. Mathews, L.
M. \$38.45, Bapt. Ch. Rev. Mr. Brodus, part
L. M. \$17, M. E. Ch. Rev. Mr. Harrison,
part L. M. \$20.75, 76 20
Paris, C. P. Ch. Rev. Mr. Pratt, L. M. \$30;
P. Ch. O. S. \$8, 38 00
Washington, United Meeting, 7 50
Maysville, United Meeting, 17 30

INDIANA.

Indianapolis, Jas. W. Yandus, 100 00

OHIO.

Hillsborough, P. Ch. 18 50
Xenia, Ass. R. Ch. \$13.20; United Meeting,
\$7.80, 21 00
Jamestown, Evening United Col. 6 18
Greenfield, P. Ch. Rev. S. Crothus, D. D. a
L. M. \$36.10; Bapt. Ch. \$5; M. E. Ch.
\$6.28, 47 38
S. Salem, P. Ch. 79 46
Bainbridge, P. Ch. in pt. 2 87
Russel, Bapt. Ch. 3 32
Warren, Bapt. Ch. \$3.50; M. E. Ch. \$4.64, 8 14
Vernon, Cong. Ch. \$2.70; P. Ch. Rev. Mr.
Ellis, part L. M. \$5.50, 8 20
Strongsville, Cong. Ch. \$6.33; P. Ch. \$5.70;
Rev. T. Williston, \$1; Rev. O. Powell, 75c 13 78
Nelson, Rev. F. Magin, \$1; Mr. Barnes, 50c 1 50
Ellsworth, Asa Bingham, 50c.; Jacob Huff-
man, 50c. 1 00
Mt. Vernon, P. M. Ch. \$2.04; B. Ch. \$5; M.
E. Ch. \$5.50; Judge J. McGibbeney, \$1;
C. P. Buckingham, \$3, 16 54
Granville, Bapt. Ch. 9 02
Alexandria, Individuals, 7 25
Fredonia, Individuals, 2 33

Newark, 1st P. Ch. Rev. Wm. Wylie, D. D., part L. M. \$20.27; Bapt. Ch. \$5; 2nd P. Ch. Rev. A. Duncan, part L. M. \$18.73; Miss L. Pendox, 25c; Miss Little, 25c.	44 50
Zanesville, B. Ch. in part, \$9.27; O. S., Po. Ch. \$5.13,	14 40
Putnam, P. Ch. & Socy. Rev. A. Kingsbury, L. M.	30 00
Cincinnati, E. N. Sawyer, \$15; Ass. R. Ch., \$27; Vine-st. Cong. Ch. in pt. \$20.54; Au- gustus Moore, \$10.	72 54
Springfield, G. R. Ch. \$3.50; U. Meeting in M. E. Ch. \$7.93,	11 43

MICHIGAN.

Pontiac, C. Ch. \$7.29; M. Ch. \$7.03.	14 32
Lodi, Presb. Ch.	5 00
Ypsilanti, Mrs. Norris, \$1; Mrs. Cheever, \$1,	2 00
Albion, Presb. Ch.	5 77
Detroit, 2nd P. Ch. \$4.50; 1st P. Ch. includ- ing avails of a gold ring, \$66.99,	71 49

WISCONSIN.

Marquette, Presb. Ch.	2 00
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NEW-YORK.

Hornelsville, P. Ch. \$18; R. Tattershall, part L. M. \$10.	28 00
Byron, P. Ch.	15 05
Knowlesville, A. Stanley, L. M. in full,	10 00
Almond, P. Ch. in part,	13 30
Somerset, Dea. T. W. Merritt,	5 00
Wilson, Dea. D. Holmes, part L. M. \$10; G. W. Loomis, part L. M. \$10; Mrs. C. N. Andrews, part L. M. \$10; P. Ch. in part, \$18.60; B. Ch. \$6.32,	54 92
Holly, A. Morgan,	5 00
Trumansburg, Mrs. M. S. Hamilton, L. M.	36 80
E. Bloomfield, F. Bebee, part L. M.	10 00
S. Engleston, in full of Rev. W. W. Wier, L. M.	20 00
Niagara Falls, Rev. C. H. Chester, L. M. \$31.69; Theo. Whitney, part L. M. \$10; E. P. Graves, part L. M. \$10; A. H. Porter, part L. M. \$10,	61 69
Lockport, Dr. D. S. Fassett,	5 00
Rochester, E. Ely, \$10; R. Hart, \$5; F. Clark, \$5,	20 00
Pittsford, S. Lusk,	5 00
Elba, P. Ch. Wm. Bradley & Mrs. Betsey Frink, L. M's.	59 54
Clarence, P. Ch.	4 93
Rossville, L. L. M. E. Ch. Rev. Nicholas Van- sant, L. M.	32 50
Bethel, M. E. Ch. Rev. Mulford Day, L. M.	30 00
New-York city, Annl. Coln. in 6th St. P. Ch. \$84; Colln. in Tabernacle for France, \$80.57; Colln. at Tabernacle, \$206.91; A Friend, \$1; Ch. H. A. \$1; Mrs. Swan, \$7; deceased Lady of Dr. Marcellus' Ch. a gold watch sold for \$25; A Friend, \$50,	455 48
Albany, Dr. Huntington's Ch. \$12.05; Dr. Mandervill's Ch. \$32.50; Anthony Gould, Esq. to const. Rev. Ray Palmer, L. M. \$50; per D. W. Lathrop, from Dr. * \$5,	99 55
Buffalo, Jesse Ketchum to const. Rev. J. J. Porter, L. M. & Mrs. Ketchum, part L. M. \$45; Jabez Goodell, to constitute Mrs. D. Goodell, L. M. \$30	75 00
Lancaster, P. Ch. Rev. L. A. Skinner, L. M. \$31; J. Ely, \$5; others, \$2.14,	38 14
Cayuga, P. Ch. \$31; Mother & Bro. make J. H. Daniels, L. M. \$30,	61 00
Dansville, Luth. Ch. \$5.06; 1st P. Ch. H. W. Parker, L. M. \$30; 2d P. Ch. \$17.45,	52 51
Astoria, Maria L. Vail,	3 00
Lenox, Nathan Hull,	5 00
Fredonia Plains, Garrison McCord,	2 00
Bloomingsburgh, Rev. S. W. Mills,	3 00
Middlefield, Miss Mary Ann Ingals,	5 00

China, Chester Chaffee,	1 00
Newark Valley, Congl. Ch.	11 00
Maine, Colln. \$10, (\$4 for Mag.)	6 00
Keesville, Ladies' Sewing Socy. Mrs. M. P. Gardner, part L. M.	10 00
Utica, Female Friend,	20 00
Fishkill, Rev. Mr. Kip's Ch. 80c. ackd. last month,	15 74
Hopewell, Rev. A. Polhemus, \$10; his Ch. \$19.56,	29 56
Peekskill, 2nd P. Ch.	13 00
Yonkers, R. D. Ch. \$50.44; B. Ch. \$4,	54 44

CONNECTICUT.

Litchfield, Miss Pierce,	10 00
Chester, Rev. E. J. Swift,	2 00
Clinton, Benev. Ass. Cl. Ch. G. B. Hilliard, L. M.	25 00
Canaan, G. K. L.	2 00
South Coventry, Mrs. Fanny M. Preston, add for L. M. \$5; C. Hyde, \$3,	8 00
New Haven, Wm. H. Norris, for A. Lines Von Borcom, of Buenos Ayres, S. A.	15 00
New Preston, Cl. Ch. (additional),	3 00
Goshen, Cl. Ch. & Socy. Rev. L. Perrin, L. M.	35 05
Greenwich, 1st Cl. Ch. (in part), Dea. Jonas Mead, anl. \$5; Rev. Mark Mead, anl. \$3; A Lady, part, \$20,	28 00
Berlin, Cl. Ch. Worthington Socy. (Rev. W. W. Woodworth),	10 00
Hartford, M. E. Ch. (Rev. H. N. Fox), \$3; 1st B. Ch. (Rev. Dr. Turnbull, pastor), an- nual members each, \$3, viz: C. G. Smith, J. S. French, J. S. Curtis, E. Bolles, J. B. Gilbert, H. Shulze, J. W. Dimock, \$21; others, \$11,	40 00
Hartford, Centre Ch. in part,	385 00
North do. do.	80 00
Fourth do. do.	22 00

By the request of our Agent for Connecticut, the following acknowledgements are made for the purpose of giving details to sums acknowledged in the Sept. and Nov. Nos. in the aggregate.

Ninety Dollars, Anonymous, const. three Life members, viz: Mrs. E. C. Hutchings, of Brookfield, Mass. Mrs. A. W. Lathrop, of New Haven, Conn. and C. L. Lathrop, Esq. of Cleveland, Ohio, credited to Stonington, should have been placed among the acknowledgements from New Haven. The other acknowledgements from New Haven should have been as follows, viz:

College-street Ch. Rev. Edward Strong, as then reported,	\$123 85
Chapel-street Ch. (Rev. W. T. Eustis, jun.) H. N. Whittlesey, Annual \$10; Geo. Head- ley, ditto, \$5; Elihu Atwater, ditto, \$5; Geo. De Forest, ditto, \$5; Asahel Pier- point, ditto, \$5; Rev. Mr. Eustis, ditto, \$5; other contributors, \$46 76,	81 76
Centre Ch. (Rev. L. Bacon, D. D.) Mrs. Mills, \$5; Mrs. Anketel, \$10; Wm. Bostwick, Esq. \$20; T. A. Trowbridge, \$10; T. Dwight, \$50; A. H. Malby, \$3; H. K. Walker, \$1; A. Walker, \$5; Rev. Prof. E. E. Salisbury, \$100; James Winship, \$5; other contributors, \$98 75,	315 75
Howe-street Ch. (Rev. Wm. D. Loss Love), constituting Dea. S. Blair, L. M.	41 50
Yale College Ch. Rev. Pres. Theodore Wool- sey, D. D. \$25; Rev. Ex-Pres. Jeremiah Day, D. D. \$20; Rev. Prof. Eleazar T. Fitch, D. D. \$5; Rev. Prof. Noah Porter, jun. \$5,	55 00
North Ch. (Rev. S. W. S. Dutton), Wm. John- son, Esq.	20 00

Ladies' Assoc. of New Haven, Mrs. Dyer White, \$5; Mrs. Henry White, \$5; Mrs. Hamlin, \$1; Miss Hillhouse, \$5; Mrs. Atwater, \$1; Mrs. Hinman, \$2; a Widow, \$2, her Daughter, \$5; Mrs. Seiden, \$10; Mrs. Macey, \$2; Mrs. Ebin N. Thomson, \$3; Mrs. Mary Hotchkiss, \$1; Mrs. Carrington, \$1; Mrs. Roberts of Miss, \$5; Mrs. Ward, of Geo, \$5; Sunday change, \$1 75.	54 75
West Haven, C. Ch. additional, Lady, \$0 50; Capt. Smith, \$5.	5 50
Danbury C. Ch. (in part) Curtis Clark, Esq. Anl. \$4; Miss S. M. Seeley, Anl. \$5; Widow Lydia F. Gregory, Anl. \$5; Deacon Stone, \$2; sundry contributors, \$19 57.	35 57
Bridgeport 1st C. Ch. (Rev. B. S. I. Page), in part, Ira Sherman, Esq. Anl. \$3; Wm. W. Narramore, Anl. \$3; Miss M. E. Benjamin, Anl. \$3; Miss Ellen Porter, \$2; Warren W. Seleck, \$1; Treasurer, \$1; others, \$41.	54 00
Ditto 2nd C. Ch. (Rev. Dr. Hewitt), in part, George Sterling, Esq. Anl. \$10; Mrs. A. Bishop, Anl. \$5; Capt. John Brooks, Anl. \$5; Lemuel Colman, Anl. \$3; Eli Gilbert, Esq. \$5.	28 00
New Haven, (additional) Mrs. E. C. Read, Anl.	5 00
Ditto Chapel-st. C. Ch. Dr. N. B. Ives, Anl.	3 00
Ditto College-st. C. Ch. Sundry contributors,	7 25
Ditto Centre Ch. Mrs. Henrietta Whitney, \$20; Eli Whitney, \$5; Mrs. Lewis Fitch, \$3; Mrs. Lucius Hotchkiss, \$1; Miss Mary Ogden, Anl. \$5; Rev. Dr. Bacon, \$5.	39 00
Ditto North Ch. Timothy Bishop, Esq. Anl. \$20; Rev. S. W. S. Dutton, \$5.	25 00
Ditto Court-st. Ch. (Rev. E. L. Cleveland), L. B. Jerome, Anl. \$5; Mrs. Mary Nicholson, Anl. \$7; Cash, \$7; Cash, \$5; Chauncey Jerome, Anl. \$10; Mrs. Gaius Penn, Anl. \$5; Rev. E. L. Cleveland, \$5. The following persons, each \$3, as Anl. Members, viz: Mrs. Phebe Stiles, Deac. Timothy Lester, William Franklin, E. N. Thompson, Mrs. J. B. Bowditch, Elias P. Merriman, Obed. T. Frisbie, M. G. Elliot, George King, Mrs. Cotton, Miss Jerushia Crittenden, Hiram Camp, other contrb. \$38.	118 00
Ditto From a member of the Mercer-st. Ch.	3 00
East Windsor C. Ch. (Rev. S. Bartlett, and Rev. S. I. Andrews,) Deac. Ira Wells, Anl. \$3; Hezekiah Wells, \$0.50; Mrs. H. W. \$0 50; Miss S. Wells, \$1; Joshua Wells, \$0.50; Stephen Potwin and his son Edward, \$1; Israel Potwin, \$1; Friend, 22c.; M. Charter, 50c.; Rev. Mr. and Mrs. Andrews, anl. \$3; P. L. Blodgett, 57c.; Rev. Mr. and Mrs. Bartlett, \$1; Nelson S. Osborn, Anl. \$3; Mrs. Martha Allen, \$0 50; Henry Bissel, 50c.; Hezekiah Bissel, 50c.; Chauncey Ellsworth, \$1; Mrs. Chapin, Anl. \$5; Jason Ellsworth, 50; Esq. Robertson, \$1; Mr. Shepherd, 50c.; Misses Barber, \$1 50; James U. Terry, 50c.; Deac. Roe, 50c.; John W. Stoughton, \$1; Miss Lucretia Watson, 25c.; Thomas Potwin, \$1; Miss Harriet Phelps, \$1; Widow Buckland, \$0.50; Mrs. Col. Phelps, \$2; Miss Ann A. Porter, \$2.	35 09

MASSACHUSETTS.

Amherst, Sophomore Class. of College, Rev. Henry B. Smith, a L. M. \$30; Faculty, \$15.	45 00
Georgetown, Cl. Ch. & Socy. Rev. John M. Prince, L. M.	30 00
Middleboro, 1st Cl. Ch. & Socy. Rev. Israel W. Putnam, L. M.	34 00
Attleboro, Mrs. Nancy Carpenter,—Mrs. Anna H. S. Crane, L. M.	30 00
Wauquoit, Miss Lucy H. Ewer,	3 00
Groton,	4 75
Spencer, Cl. Ch. & Socy. Rev. Levi Packard, L. M. in part,	21 57
New Braintree, Cl. Ch. & Socy. Rev. John Fiske, D. D. L. M.	29 75
Andover, Old South Ch.	39 53
Fitchburg, Rev. Mr. Bullard's Ch. \$32; B. Ch. \$9.60,	41 60
Enfield, Benev. Socy. Rev. R. McEwen, Tr.	50 00
Chelsea, Winnisimmet Ch. & Socy.	110 00
Manchester, Orthodox C. Ch. & Socy.	25 00
W. Stockbridge, Dea. Morgan Lewis, (anty.)	3 00
Wilbraham, Rev. J. Bowers, L. D. in part,	5 00
Pittsfield, (additional,) Mr. Davis, \$1; Mr. & Mrs. Walter Tracy, \$2.50, for Waldenses,	3 00
W. Bloomfield, First Fruits from Individuals	6 00
Clothing:—1 Bundle, 67 Wm. st. N. Y.; 1 Box, Ladies' Sew. Soc. Kirkville, N. Y. \$21.87; 1 Tea Chest, Stockbridge, Mass.; 2 Quilts, Harriet C. Phelps & Mrs. Harriet N. Gower's Sab. Sch. Class of Cong. Chh. Franklin, Mass. value \$5 ea.	

MORTIMER DE MOTTE,

Treas. of Amer. & For. Christian Union.

New-York, 10th Dec. 1850.

ERRATA:—In Decr. No. for Miss Elizabeth Harthorn, Dunbarton, N. H., read Miss Elizabeth Harthorn Wilson; read under Michigan, in Nov. rec. \$5, Mrs. Gov. Felch, instead of Mrs. Geo. Fitch.

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POPE LEO XIII